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ANNUAL COLLECTION FOR DIOCESAN CHARITIES

The Bishop's House,
Portland, Me., May 1, 1915.

Rev. dear Father:—

The Annual Collection for Diocesan Charities will be announced on Sunday, May 16th, and will be taken up by the priests at all the Masses on Pentacost Sunday, May 23. The Diocesan assessment will be the same as on last year.

During the year a large property was bought in Bangor to be used for Diocesan charitable institutions in that part of the Diocese. The St. Joseph's Home for Old Ladies in Portland, which has been formerly at Deering on the grounds of the Mother House and Academy of St. Joseph, is now on Locust St. in Portland, near the Cathedral.

The State Legislature has made the usual appropriations for the various charitable institutions of the Diocese, but these state funds do not suffice even for the ordinary maintenance of the homes and large amounts from the Diocesan Charity Funds are required to maintain and develop the charitable institutions, upon which demands far beyond their capacity are being made.

The Rev. Pastors are urged to speak from time to time on the work of Charity and to exhort Catholics who have wealth to give each year a fair part to the Lord in the person of the Orphan, the poor and the unfortunate, and in the making of their will to offer some gift to God for Charity, for Diocesan Missions, or Diocesan Seminary. A few small bequests have been made during the past year, and we hope that this excellent Catholic tradition will be developed by priests and people throughout the Diocese.

With Apostolic blessings for the good and cheerful giver, I am

Yours sincerely in Christ,

✠ LOUIS S. WALSH,
Bishop of Portland.

DIOCESAN CHRONOLOGY FOR MARCH

2. The Bill, to create a "Commission or Board of Recreation" for Portland, openly opposed by the Rt. Rev. Bishop because it would promote extravagances, paternalism and socialism and open the door to endless trouble and expense. Letter printed in the Portland papers and approved by Representatives to the Legislature and by the public.

3. Three or four "Anti-Catholic" bills aiming at Catholic Schools and other Institutions, opposed by all self-respecting members of the Legislature and set aside without agitation.

A very important bill to permit "Legal Separation" without absolute divorce presented, a hearing granted and a unanimous report "ought to pass" made by the Committee on Judiciary, thus making it possible for Catholics to secure relief and protection without applying for a divorce.

7. Sunday—Catholic Mission for men in the Cathedral, St. Dominic's and Sacred Heart Churches, closed in the evening, nearly 4000 men having taken part. The Rt. Rev. Bishop visited each Church and made a short instruction.

The Madigan Memorial Hospital was blessed privately March 7, by Rev. P. M. Silke and the following morning Mass was celebrated by the Rev. Pastor. The Sisters of Mercy from St. Mary's Academy assisted at the Mass, also Hon. J. B. Madigan and wife; James Pierce and wife and Leonard Pierce.

14. Sunday—Visit to Deering. Conference to Sisters in the Novitiate.

17. St. Patrick's Day—Concert by the school children for the benefit of St. Elizabeth's Orphan Asylum. Probably 4000 people attended. Similar concerts in various cities of the Diocese.

21. Sunday—Peace Sunday observed at the Cathedral as prescribed by the Holy Father, solemn exposition of the blessed sacrament all day, short sermon by the Bishop

at high mass and in the evening. Similar devotions in all the churches of the Diocese.

22. Fire from unknown cause started in the Sacred Heart School for Boys at the Cathedral, at 11 A. M. and practically destroyed the upper story and roof. All the boys, 320 in number, from five to ten years of age, marched out in good order and there was no accident nor confusion. Loss covered by insurance. Plans made to receive boys temporarily in spare rooms of the Kavanaugh School and the Cathedral Sacristy and all the boys returned on the following day.

24. The Rt. Rev. Bishop assisted at Anniversary Requiem Mass at St. Augustine's Church, Augusta, for the late Rev. A. LaRivière, and preached.

25. Amendment, directing "pro rata" of school funds, distributed by State to towns and cities, to be paid to all private and Parochial Schools, introduced into the Senate and tabled, then on the following day debated, defended by Senator Edw. W. Murphy of Portland, but defeated, yet now fairly before the public and only in harmony with equity in taxation and equality before the law for all school children. Address elsewhere in Magazine.

28. Sunday—Palm Sunday. Usual ceremonies and large attendance at Masses.

29. Civic Board of the Chamber of Commerce of Portland formed and three Catholic Directors named. Hon. Chas. L. Donahue, Judge of Probate Court, Hon. William H. Looney and Mr. John J. Cunningham.

In the State Legislature the usual grant of appropriations was made to the Catholic Institutions of Charity and a fair beginning made for some of the Catholic Academies.

"St. Joseph Academy and College for Women" at Deering, was incorporated and approved by an act of the Legislature.

NOTES.

Auburn—Work begun on the superstructure of St. Louis' Church, to be finished in a year.

Biddeford—Plans for a new Convent of brick at St. Andrew's Church, approved and bids received.

Chisholm—Plans for a new schoolhouse made and accepted.

Augusta—Plans for the new Church of St. Augustine approved and work on "basement" to be completed as soon as possible.

Portland—Plans for a new chapel and schoolhouse combined, for St. Joseph's Parish, Deering, approved and work to begin after Easter.

Hall built at St. Peter's Church for the Italian Catholics, ready for occupancy soon after Easter.

DIOCESAN CHRONOLOGY FOR APRIL

1. Holy Thursday—The Pontifical Ceremonies took place at the Cathedral from Holy Thursday to Easter Sunday, the Rt. Rev. Bishop officiating on Thursday, Friday and Sunday assisting on Holy Saturday.

3. Rev. Father Murnane appointed temporarily to Orono and Rev. R. Harris to St. Mary's, Augusta.

6. A Polish Priest, the Rev J. Sciskalski, arrived to begin a series of missions for the Polish Catholics in the Diocese of Portland. He will reside for the present at St. Dominic's Rectory, Portland, and the Rev. Pastors having Polish Catholics in their parishes may apply to him for missions or any other work in the interests of the Polish people.

7. The Rt. Rev. Bishop was present at the funeral of Rev. P. P. Chapon, a Sulpician Father of St. Mary's Seminary, Baltimore, and preached. This good Father had spent fifty-two years of his life in the Seminary work at Baltimore and Boston.

11. Sunday—A mission for Italian Catholics opened at St. Peter's Chapel, Portland, and for Polish Catholics at St. Dominic's Church, Portland, and continued during the week.

12. An order introduced in the City Council, Portland, for a conference on the part of the City Government with the Rt. Rev. Bishop and Managers of Catholic schools in Portland for an equitable adjustment of the funds paid by the State to the city for the education of all school children. It was unanimously passed in both branches.

14. William H. Looney, Esq., Trustee of the University of Maine, gave an address to the Catholic students of the University at Orono.

18. Sunday—Visit of the Rt. Rev. Bishop to St. Peter's Chapel, Portland, at the closing of the Mission for Italian Catholics.

The ground blessed and first sod turned for new schoolhouse and chapel combined in St. Joseph's Parish, Deering, and a brief appeal to the people by the Rt. Rev. Bishop.

28. The Rt. Rev. Bishop was assistant consecrator at the consecration of Rt. Rev. Thos. F. Doran, V. G., to be Auxiliary Bishop in the Diocese of Providence.

29. Rev. Father Rabel, S. M., gave a conference before the Alliance Francaise in Portland on the subject "France in the Present War."

NOTES.

Gardiner—During the month of April work was resumed on St. Joseph's new Church in Gardiner.

Biddeford—Plans for the enlargement of St. Margaret's Chapel, Old Orchard, and for a new Chapel at Biddeford Pool under the direction of Rev. T. P. Linehan, P. R. were approved.

Portland—Plans for remodeling St. Dominic's School, Portland, and thus securing four new rooms were approved.

Plans approved to remodel basement of Sacred Heart Church, Portland, for temporary school rooms until conditions warrant a new building.

The Rev. Paul Chapon, S. S, D. D.

The death of Father Chapon marks the passing of another of those many zealous sons of France, who for more than a century have now and then turned their footsteps from the joys and consolations of their native land, to devote the energies of a long and useful life to the upbuilding of the Catholic Church in the great Republic of the West. Like many of his associates and predecessors in the Society of St. Sulpice, Father Chapon's life passed in the quiet of the Seminary walls, was devoted to the formation of the American clergy, and while it ever remained as far as the world was concerned in comparative obscurity, it nevertheless became a very prominent element in the lives of the young men formed under his tutelage, and must consequently for long years, cause to be felt throughout the length and breadth of our country, the silent yet most effective influence of the learned, humble, and pious schoolman who has we fondly hope just passed to his eternal reward.

His funeral services held in the old historic Cathedral at Baltimore on the morning of April 7th, 1915, called together a large and representative body of his former pupils, many of whom have already grown gray in the service of the good Lord whom he had served so faithfully, one and all to join in that sublime act of Catholic worship, beseeching Almighty God to grant His faithful departed servant everlasting rest.

In the presence of the venerable primate of the Catholic American Church His Eminence James Cardinal Gibbons, the assembled Bishops, and members of the clergy, it was especially fitting that the few last words permitted by Mother Church, in commendation of the life, works, and virtues of Father Chapon, should have been uttered by one who had been in early life his pupil, afterwards his associate during many years in Seminary training, one who knew the lamented as few knew him, yet perhaps best qualified to discuss the merits of the departed, and to say the appropriate word on the life just closed, the zealous Bishop of Portland, Maine, Louis Sebastian Walsh. D. D.

Taking for his text, the inspiring words of St. Paul to the Corinthians, "Be ye followers of me, as I am of Christ," Bishop Walsh said:

Your Eminence, Right Rev. and Rev. Fathers, and Beloved Students:—

All priests must, consciously or otherwise, proclaim the first part of this very bold appeal of the great Apostle, St. Paul. How many may utter, with equal candor, the second part in its deepest meaning, "as I am of Christ"?

The gentle soul, before whose silent body and in whose honor we are gathered around this altar, was surely one of the privileged. He would, no doubt, say to me at this hour: "Be silent and pray," or perhaps he would ask me to tell my hearers that he simply aimed to be a faithful priest of St. Sulpice. That indeed he was, and it were eulogy enough for those who know its full meaning.

For our own edification, however, and in the spirit of the Church that places saintly lives before her priests and people, much more seems appropriate, and will be some token of esteem and affection for the well-beloved priest, Father Chapon.

A Noble Son of a Noble Nation.

He was a noble child of Catholic France. Born at St. Etienne, near Lyons, he brought to our country many of the truly great virtues of that part of France.

In Lyons more than in any other of the great cities of France, there is to be seen in the churches and among the people, a deep and fervent manifestation of that faith which was brought thither first by St. Irenaeus, or some other even greater Apostle. From the Gospel seed thus apostolically planted a great tree has sprung up, whose branches have spread to the uttermost corners of the world, namely the Society for the Propagation of the Faith. Nearby is the beautiful Savoy, later evangelized and sanctified by the great St. Francis of Sales, by whom, as the illustrious Apostle of Annecy, "the strength of gentleness" in learning and virtue was shown and personified. A short distance from Lyons is the justly noted village of Ars, whose parish priest, not long ago, sanctified the entire district by the twin virtues of humility and simplicity, both radiating from his person as from his home and little parish church.

In making a visit or pilgrimage to these three places, about five years ago, in the month of January, and seeing how truly all these virtues are open to view and impressed upon even the passing stranger, I said then to myself, that, of all the priests that came to us from France, the one who seemed best to personify these exalted gifts and brought them as a precious inheritance to our country, was indeed Father Chapon, born and educated near these sacred spots. This appreciation comes back with greater force today, and I recall even more vividly his deep faith, his forceful gentleness, his humility and simplicity in character and manner.

Truth, Justice, Meekness.

To this great love of truth was joined a justice of mind and judgment, slow always, but clear and sure. How few there are that have the power to put aside nationalistic, racial, personal, local bias in their appreciation of duty for themselves or in others! Perhaps for the French race it is most difficult. Father Chapon possessed this just mind to a degree very rarely seen; he never allowed any of these false or interested issues to cloud that sacred judicial faculty upon which the right government of men so much depends. Thus in all his relations with those above him in authority or lower in rank than himself he won their confidence and their esteem, even when he totally disagreed with their point of view.

Sulpician greatness also demands virtues far above the ordinary degree, for the priest of St. Sulpice stands not before the people as St. Paul in presence of the corrupt Corinthians, but on a far higher plane, even as our Lord Himself, teaching His Apostles. Hence, a more sublime test is applied and is given in the beautiful text from our Saviour's lips: "Learn of Me, for I am meek and humble of heart."

If, therefore, many find a difficulty in saying with the Apostle St. Paul: "Be ye followers of me as I am of Christ," how few will dare to utter that other, even nobler, word: "Learn of Me, for I am meek and humble of heart?"

Father Chapon was one of these few. He indeed would be the last to claim such a distinction, but he all unconsciously played that rôle as a Director in the Seminary. And it is not too much to say that he was as near to the perfect personification of these two dispositions of heart as any priest who lived within St. Mary's Seminary.

Thus young men, coming from almost every part of our great country to be formed for the priesthood at St. Mary's had a model and every day saw exemplified in him during twenty years the true ideals of a priestly mind, judgment, heart and soul.

America's Debt to France.

The debt of the Church in the United States to the Church in France for many priests of the same mould as Father Chapon will perhaps never be fully repaid. It may be well to recall that these were not the fruits of one of the more glorious epochs in France, but were produced in a period—1840 to 1863— when the nation and the Church in France were recovering from perhaps the most staggering blow ever given by the mob and Cæsar in turn to any people or church.

And this is proof, if proof were needed, that whatever be the ravages caused by the language and ideas of modern atheism

in France, the soul of the nation, the deepest thought set forth in her exquisite literature, will always be bound up with the glories of the Catholic Church and can never die.

The young French student was listening at the Spiritual Reading, to an address by the Superior of St. Mary's Seminary of Baltimore, and when he heard of the great need of devoted men for the work of ecclesiastical education in the United States, he offered himself for the sacred ministry at St. Charles College. This fact he told me some years ago. But that was not to be his mission, for he was assigned to St. Mary's Seminary.

"Sulpician Greatness."

During twenty years he there cultivated and applied what I dare to call "Sulpician greatness" and became a beautiful model of it in word and in deed. This consists first of an intense love of truth and the true Gospel standards and ideals Whether it were a theological thesis in the class room, the presentation of any plan for social or religious work by priests or people, or an appreciation of the character or worth of persons or societies, he had that "oculus simplex," "simple eye for truth," that was a light to his whole being.

Just as when with his true ear and exact knowledge of the plain chant or Church music he heard a false note, and plainly showed his feelings on his countenance, so too when a false note was given out in doctrine, fact, or especially in spiritual things, he at once would say, "But sir, that is not true." Such was his simple test. It brought an equal hatred of sham and show, particularly in the ecclesiastical vocation. And if ever a righteous indignation set his face aglow, it was when the false, unworthy representatives of the Church in the sixteenth and other centuries were set off in striking contrast to the exemplars of the true standards preached and exemplified by the great St. Charles.

To restore respect and admiration for truth, true ideals and standards, was the purpose of the founder of St. Sulpice, and no greater lover came to exemplify that supreme aim and to follow the truth than Father Chapon. "Behold and fashion (thyself) according to the model that was shown to thee on the mountain."

Father Chapon in Boston.

In 1884, St. Sulpice was called to found a new home of ecclesiastical training for old New England, in the cultured city of Boston. One of the master minds from St. Sulpice of Paris was named to be the first Superior, Father John B. Hogan, a

priest of deep Irish faith and great intellectual power. Maryland and St. Charles College sent a most admirable man and priest, admirable for scholarship, for courtly manners, for personal and sacerdotal dignity, in the lamented Father Charles B. Rex. St. Mary's Seminary sacrificed its own interests to give to Boston the gentle soul, Father Chapon.

He came to Boston to teach and exemplify the same unchangeable doctrines and practices that make up "Sulpician greatness," and a great array of priestly witnesses throughout New England are in spirit around his silent form today, praising him and glorifying God for his faithful service during twenty-five years in St. John's Seminary.

His Admiration for the New England Priest.

On his arrival in 1884, one of those strange yet periodic waves of passion against Holy Mother Church was just appearing. He saw it rise in volume and its crest break forth over ancient Boston in foam and froth in the year 1888, while the Church of St. Peter seemed to get new strength. The indignation of his Catholic, priestly heart was often aroused during those years, because of the travesty upon truth displayed by a malicious enemy. When, however, he saw the power of virtue, seated upon the Episcopal throne, another great exemplar of Sulpician greatness in silence, dignity, confidence, and enduring patience, rising in triumph over the impotency of speech in pulpit, on platform and in press; when he beheld the priests—those whom he himself had trained in Baltimore, as well as others—overcome evil by keeing on doing good, he said: "Now I understand the strength, dignity, vitality of the Church in New England, that has been so often tested by similar waves of passion." And he came to admire the other traits of character in the New England priest which at first he did not quite understand.

It was my privilege to be associated with the above three truly great Sulpician Fathers, however different in personality one from the other. No one admired the great Father Hogan or perhaps knew him better than myself. A loving friendship for the gentlemanly Father Rex, as fellow student in Paris and co-worker in St. John's made me fully aware of his wonderful, personal and official influence over all his students and fellow-priests. I feel, however, free to say, and I often heard the two others speak their mind in similar words, that Father Chapon held the first place in the hearts of the greatest number of students and priests, for he was really venerated by them all.

Father Chapon's Gift to Boston.

He gave to Boston and New England the twenty-five best, ripest, richest years of his life, and in the early days every diocese of New England had students in training at St. John's Seminary. During twenty-five years he was the steadfast personification of truth, of fidelity to a rule that tests the highest virtue, and of all the traits of character, learning and virtue that make up Sulpician greatness.

One striking fact suffices to illustrate this statement: Three successive Superiors of St. John's Seminary, Father Rex, Father Maher, and Father Havey, had been students under Father Chapon at Baltimore or Boston, and his unselfish devotion to each was fully as great as it was to the Superior General of the Society, or to the venerable Archbishop of the Diocese. Truly he was "the just man who lives by faith"—the "example of all virtues," as demanded by St. Paul and the Master Teacher, Jesus Christ.

He also hoped and wished to leave his body in the shadow of St. John's Seminary. Well do I remember the above three Sulpicians oftentimes going to the slope of the hill, where each looked forward to rest in the sleep of death. It was not to be. Another decree was permitted by God; and each of those three Sulpicians sleeps far from the Seminary, that they all labored so hard to build up into a home of Apostolic learning and sanctity. That other Sulpician maxim, "Thy will be done, not mine," made acceptable to Father Chapon, if not cheerful, the sacrifice of that fond hope, and he returned to be and to rest in death with the Fathers of his early days at St. Mary's of Baltimore.

The debt of Boston and New England to St. Sulpice will remain to be paid by future generations, and to Father Chapon more than to any other one Sulpician Father, for he gave the best of a long lifetime to that part of God's Church.

Fitting Close of a Beautiful Life.

Fifty-two years of a life, gift of the noble soul of France, consecrated to our beloved United States,—fifty-two years of devotion to the Church in the United States—surely this priestly record is a source of edification to the older ones among us, and will be an inspiration to the younger.

Such a life merited the special crown of a happy, peaceful death. On Easter Sunday, just as the last *Alleluias* of joy and triumph were resounding in the Chapel, the Angel of Death came to take him by the hand and lead him with the throng of Apostles and Confessors that are in harmony with that beautiful thought of St. Paul: "If you have risen with Christ, seek the things of Christ, long for, strive for the things that are

above, not for the things of earth." His life had been in beautiful accord with that Apostolic appeal, striving after, not the passing shadows of earth, but the eternal things above, and the hope of his heart was realized at the close of his last Easter Day.

We will now follow Holy Mother Church in her prayer to Almighty God to remove quickly any stain or particles of dust upon his precious soul, yet, as I have willingly come from far New England to give this simple tribute of truth, honor, love and gratitude, I feel that our gentle, Apostolic priest will perhaps not need our prayers, and I would indeed pray to him now in Heaven and ask his blessing upon us all here below—*Pax et Benedictio*—Peace to him, a Blessing for us!

SILVER JUBILEE OF THE CATHOLIC UNIVERSITY.

The passing of the 25th milestone in the life of the Catholic University of America was without doubt the occasion of universal rejoicing on the part of the friends of Catholic education in all sections of our country, for while many availed themselves of the opportunity of visiting our National Capital, to behold the remarkable progress made by the infant University during the first quarter of a century of its existence, others were compelled to remain satisfied with the excellent reports given by the Catholic press of the Silver Jubilee ceremonies.

In a country like ours where the Catholic Church, under the common law of the land, enjoys perfect freedom in the education of her children, and where the will of the people is the law of the Nation, our Catholic University must of necessity take a most prominent part in shaping along correct lines, the individual responsibilities of her people for the well being of our beloved country. In his sermon at the celebration of this auspicious anniversary, Cardinal Gibbons touching on this point said:

"The growth of democracy does not imply that each man shall become a law unto himself, but that he shall feel in himself the obligation to obey. If the enacting power has been transferred from the will of the ruler to the will of the people, the binding, coercive power has been laid with greater stress of responsibility than ever before upon the individual conscience. Unless men be taught that obedience is right and honorable and necessary alike for private interest and public weal, legislation will avail but little, the law making power will become a mockery and the people themselves will complain that legislation has been carried to excess."

"They should learn that obedience is not an act of servility which we pay to man, but an act of homage we pay to God, whose representative he is."

1915 Legislative Measures

Two important propositions were brought before the Maine Legislature this past winter by the Rt. Rev. Bishop, one looking to the sanctity of the Christian family, the other to obtain for Catholic schools a just and equitable division of School funds. The action of the Legislature on the move for the establishment of a legal separation, instead of a divorce between husband and wife, whenever their difficulties cannot be otherwise arranged, was duly enacted and approved by His Excellency Governor Curtis; the measure looking to an adjustment of the School question was the occasion of quite an extended discussion, as might be expected, but the consideration accorded was free from those feeling of bias generally to be expected in the consideration of moves of this nature, left hope that the important matter might be again taken up before some future Legislature with more assurance of success. We take pleasure in placing before our readers in this number of the Diocesan Historical Magazine, the measures proposed by Bishop Walsh, and thus recording the action of our Maine Legislators on the same.

DOCUMENTS.

I.

An Act Establishing Legal Separation of Husband and Wife.

This law was enacted for the State of Maine at the Legislature of 1915. It will enable all Catholics and others whose conscience will not permit them to seek for a legal divorce from the bonds of matrimony to obtain by law all the important effects for the protection of innocent parties, of children and of all property rights.

It will also enable Catholic lawyers to obtain from the Judge of Probate Court all legitimate protection for wife, husband, children and property, hence, remove any legitimate reason for applying for a divorce. It will, no doubt, be a great boon to many persons in the State who have conscientious objections to divorce.

The Rev. Pastors are urged to make this law known to the Catholic people and Catholic lawyers whenever cases arise that would justify temporary or permanent separation.

Chapter 328.

An Act in relation to certain rights and liabilities of husband and wife.

Section 1. If a husband, without just cause, deserts his wife, or if his wife, for just cause, is actually living apart from him, and if such desertion or living apart has continued for a period of at least one year next prior to the filing of the petition hereinafter referred to, the probate court may, upon her petition, or if she is insane, upon the petition of her guardian or next friend, enter a decree that such wife is so deserted or is so living apart and may prohibit the husband from imposing any restraint on her personal liberty during such time as such court shall by order direct, and upon the petition of either the husband or wife, or of the guardian or next friend of either who may be insane, may make further orders relative to the care, custody and maintenance of the minor children of the parties, may determine with which of their parents such children, or any of them, shall remain, may order the husband to pay to such court for the wife sufficient money for the prosecution of such petition and may from time to time, upon a similar petition, revise or alter any such order and make a new order in lieu thereof, as the circumstances of the parties or such minor children, or any of them, may require, and may enforce obedience by appropriate process.

Section 2. If a wife, without just cause, deserts her husband, or if he is living apart from her for just cause, and if such desertion or living apart has continued for the period set out in section one, the probate court, may upon petition of the husband, or if he is insane, upon the petition of his guardian or next friend, enter a decree that such husband is so deserted or is so living apart, and such husband may thereafter convey his real property in the same manner as if he were sole, and no portion of his estate shall descend to his said wife at his decease, neither shall she be entitled to receive any distributive share thereof or to waive any will made by him in her favor.

Section 3. If the probate court has entered a decree that a wife has been deserted by her husband, without just cause, or has lived apart from him for just cause, for the period set out in section one, she may convey her real property in the same manner and with the same effect as if she were sole, and no portion of her estate shall descend to her said husband at her decease, neither shall he be entitled to receive any distributive share thereof or to waive the provisions of any will made by her in his favor.

Section 4. The petition under the provisions of the preceding sections may be brought and determined in the county in which either of the parties lives, except that if the petitioner has left the county in which the parties lived together and the respondent still lives therein, the petition shall be brought in that county, and such notice shall be given thereon as the judge of said court shall direct.

Section 5. The provisions of the foregoing sections shall not bar the issue of the marriage from inheriting or affect their rights, neither shall it invalidate any marriage settlement or contract between the parties.

Section 6. Any party aggrieved by any order or decree hereinbefore provided for may appeal to the supreme judicial court in the same manner as provided for probate appeals.

Section 7. Whenever any decree provided for in sections one and two hereof shall become effective either by reason of expiration of the time within which an appeal might have been taken or of final judgment on appeal, the register of probate, shall forthwith file in the office of the register of deeds in the same county, under seal of the probate court, a certified copy thereof which the register of deeds shall record without fee.—(Approved April 2, 1915.)

II.

The Equitable Division of School Funds.

Copy of an Amendment "A" to Senate Document 398 in Relation to Accounting for the Expenditure of School Funds.

This amendment was introduced on March 26th, and a statement of facts presented by Hon. Edw. W. Murphy of Portland and Cumberland County, and while it was received in a fair and perhaps sympathetic spirit, was not accepted and will serve to give right information and prepare all minds for a just and equitable solution of a very important question.

Senate Doc. 398 is hereby amended by adding thereto the words "provided, however, that any city or town shall have authority to pay such excess sum or any part thereof to the authorities having in charge any private or parochial school located within said city or town, and when such payment shall have been authorized it shall be made on the basis of the number of pupils resident of said city or town who have been regularly in attendance in said private or parochial school. The amount thus to be paid to the authorities of any private or parochial school shall be for such pupil the same as that received from the State school funds according to the census of the last preceding April."

Objection was now made by Mr. Walker of Somerset, who said: Mr. President, I supposed the method of distributing school funds and the use of said funds by the cities, towns and plantations was settled for two years at least. The closing days of this Legislature is not the proper time to consider legislation of this importance, neither is this the proper way to consider a measure of so much interest to the entire people of our State. The subject matter should be introduced in the regular manner, referred to a committee and a hearing advertised and held. This would give the people of our State an opportunity to be heard.

For this and other reasons which I will not take the time of this Senate to mention, I oppose the adoption of this amendment.

Replying to Senator Walker, Mr. Murphy of Cumberland, said: Mr. President, Senator Walker has taken a very proper course. I really sympathize with the Senator. We have been going along very nicely the last two years. Everything we have got behind here has been endorsed by the Legislature. It is with extreme pleasure that I express myself thusly, but many a bill has come before this Legislature from a committee and it was thought proper to amend it; people don't have a chance to appear for or against it; and it has been decided by the Senator or the Representatives, as the case might be.

You are justly proud of the word that adorns the coat of arms of the State of Maine, *"Dirigo,"* I lead. Two other words, *Liberty* and *Education,* are equally dear and, in a sense sacred to every American citizen in our State and country. May true liberty and true education ever thrive therein!

Let me propose to your kind judgment another word or phrase and hope that it may be equally sacred in our State and thence radiate into many others, *Liberty in, and of Education* fostered and aided in a moral and in a financial point of view by the State.

Liberty in education is the fact of our past history from 1820 to the present day, is the basis of the best results, and needs only the good will of our fellow citizens to make it ideal, just and practical. Let me say at once that no good citizen will ask for a State monopoly in education, nor State idolatry in anything, nor State socialism nor paternalism, towards which we seem to be running all too fast.

Let me state the ideal in the Constitution (Article VIII) of the State of Maine:

"LITERATURE.

"A general diffusion of the advantages of education being "essential to the preservation of the rights and liberties of "the people; to promote this important object, the Legislature "are authorized, and it shall be their duty to require, the sev-

"eral towns to make suitable provisions at their own expense "for the support and maintenance of public schools; and it shall "further be their duty to encourage and suitably endow, from "time to time, as the circumstances of the people may authorize, "all academies, colleges, and seminaries of learning within the "State; provided, that no donation, grant, or endowment shall "at any time be made by the Legislature to any literary institu- "tion now established, or which may hereafter be established, "unless, at the time of making such endowment, the Legislature "of the State shall have the right to grant any further powers "to alter, limit, or restrain any of the powers vested in any "such literary Institution, as shall be judged necessary to pro- "mote the best interests thereof."

This Article may be called the great charter of all the schools in the Commonwealth of Maine, and merits a close study. Permit me to recall the salient points:

1. The object of education is to preserve the rights and liberties of the people.

2. The Legislature has the rights, and it is its duty, to require that every town, at its own expense, should provide, support and maintain public schools.

3. The Legislature shall encourage and endow all academies, all colleges, all seminaries of learning.

4. The Legislature shall have the right to increase or restrict the power of any such institution, as the best interests of the institution demands.

This precious Charter should be kept in plain view in fixing the distribution of the various school funds under the State authorities. Let me state a few other facts, and then take up the one important point.

1. It is clearly the original idea that no State funds should go to support the public schools in the various towns, but the Legislature has wisely and broadly interpreted the spirit of the Article, and as a matter of fact has acquired and does distribute State funds for such schools.

2. The State of Maine has been the leader, and has gone further than any other state, in taking upon itself the burden or privilege of aiding the common schools.

3. The State of Maine has maintained the original idea of the Constitution better than most states, but has not yet given what was clearly the mind of the Fathers of the Constitution, equality before the law for all schools that are up to the standards required to preserve the rights and liberties of the people.

The school funds, therefore, ought to be distributed to secure the best interests of all the school children of the State, and no system of distribution that gives rise to inequalities or privilege or unfair treatment should be approved, if such inequalities, privileges and treatment are avoidable.

Two recent public statements make the question actual and very important. The first was made in the city of Lewiston on December 15, 1914, by a member of the Grange:

"It occurs to me that every citizen in Maine should be alive to conditions as they exist, should take an active interest in our schools, should take an interest in seeing that the State school funds are equitably expended in educating the children in all communities. I am asking you, members of the Grange, to give this matter careful thought and study. Awake to the danger of diverting common school funds to the support of parochial schools."

The gentlemen of the Grange have brought forth an unexpected issue, and it is well for the people to know the truth. Let there then be light:

The second statement is by His Excellency, the Governor, in regard to the policy of State aid for all educational and charitable institutions not entirely owned and administered by the State. Let me say right here that while I believe His Excellency's position is sound and sane, in the abstract, in regard to buildings, it would not be sound policy in regard to maintenance and, furthermore, it is doubtful whether it is in harmony with the Constitution even in the question of buildings, if proper safeguards are secured.

His Excellency would have the State hold a mortgage upon every institution whose buildings have been erected, in part or wholly, by the State. To be fair, however, he would need to take a mortgage upon nearly every educational and charitable institution now existing in the State as well as upon every public school, and here let me say that, with the single exception of Van Buren College, no Catholic institution nor Catholic school in this State, up to the year 1913, would come under His Excellency's new policy, because not one cent was given to them.

A few striking facts will add interest and enlightenment. In glancing over the records of the past years it has been found that from the year 1820 to the year 1912 ninety colleges and academies have received in money $761,306.45 and in land 665,707 acres. Striking and eloquent, though silent figures!

Just a few particulars: Bowdoin College, $31,000, 181,968 acres of land; Colby College, $29,500, 23,000 acres of land; Maine Wesleyan Seminary, Kent's Hill, $24,314; Hebron Academy, $13,300; Freedom Academy, $16,600; Westbrook Seminary, $18,300. In land, Hallowell Academy, 28,800 acres, Bangor Young Ladies' Academy, 11,520 acres; Lincoln High School, 10,015 acres; Cony Female Academy 11,520 acres; Standish Academy, 10,984 acres; and so on.

Valuable gifts, generous grants, and, in my judgment, entirely in harmony with the Constitution and the best educational traditions of New England and the great State of Maine.

Now let us come to the common school funds.

First, What is the School Fund? The School Fund is made up as follows:

1c. Permanent school fund from the sale of land in 1828, 1855, 1857; the interest "to aid towns according to the number of scholars therein. 2c. Tax on the Savings Banks in 1833. 3c. Tax on Trust Companies. 4c. The "Mill Tax" on all property; one mill in 1872, one-half mill more in 1907, and one and one-half mills more in 1909; hence now three mills. Land revenue, bank tax, mill tax.

The total amount available for 1916, according to the State Auditor's statement, $1,530,000, while in 1874 the whole amount available was $374,978.

Secondly, who pays that tax? All the people of all the towns and cities, directly and indirectly; for let no one imagine that taxes are an abstract or airy thing. Every piece of food that you eat, every shoe that you wear, bears a part of that tax.

Thirdly, who gets the funds? Some of the people in all the towns. Who does not get any of the funds? The Catholic citizens who build, equip and maintain their schools for the benefit of the towns, cities and State. A most striking injustice, a glaring inequality before the law, a serious grievance, yet all easily removed with a little good will.

Let me now exemplify the conditions before stating the remedy.

In the City of Portland there are about 16,000 children of so-called school age, from five to twenty-one. Last year the city received from the various school funds of the State about $160,000, or about ten dollars per child (I use approximate figures, as it is easier for the public memory). Now there are 1500 children actually in the Catholic schools of Portland, receiving a complete common school education, on the standards of the State and the city. For each one of these 1500 the city receives about ten dollars from the State Fund. What does the City of Portland and the State of Maine do for the education of these 1500 children? Relatively, nothing.

What do these children and their parents do for the City of Portland and the State of Maine? Let us see.

To build school houses for these children would cost the City of Portland at least $5,000 per room, hence $150,000, at the lowest, and the interest on that, at 5 per cent, is $7,500.

To educate that 1500, even at $30 per child (which is below the actual per capita cost), would mean $45,000; with the interest above added, it means the sum of $52,500 saved to the City of Portland last year and the like amount this year.

Now then, the city gets from the State funds about $15,000 for these scholars, towards whose education it does not give

one cent; hence, that sum must be added to the other, making the magnificent sum of $67,500 given with open hand and generous heart by the Catholic citizens of Portland to the city, and hence to the State. Is any other body of citizens doing a like service?

But that is not all. These Catholic citizens pay their part of the direct city tax for the support of all the public common schools, and do not use them. These Catholic citizens pay their part of the mill tax on property, of the tax on savings banks and trust companies, where they are large depositors, and hence contribute to all these State funds from which Portland receives only its legitimate share.

These Catholic citizens pay their share not only to support all the public schools in Portland, but also all the other schools of the entire State that receive a share of the State funds, in Aroostook, Penobscot, Somerset, and so on.

The injustice looms up larger and larger still, because some of the towns in the State receive so much from the State funds that they do not have to tax themselves at all, or very little, for their own schools. Hence a very one-sided kind of coöperation whereby they unite to take the money out of the pockets of Catholic citizens, and then sing a song of discontent if the same kind of coöperation is asked in its distribution. Coöperation, equity, equality before the law, genuine reciprocity are all wanting.

Greater still becomes the inequality and injustice when we see what the State has done and is doing for the so-called higher education in academies, colleges and State universities.

The original fundmental idea of the School Fund was to aid all the scholars, to have, or get a "common school education," as necessary to preserve the rights and liberties of the people and perform with intelligence the rights and duties of citizenship.

How much and what is required for this end is, by almost common consent, an ordinary grammar school education to the age of 14 or 15. Indeed, many statesmen and educators have maintained that the State has no right to impose more, hence no right to pay for any more education, the higher education being, in their judgment, a luxury to be paid for wholly by those who wish to have it.

The reasons for this position are many and strong but whatever may be their value, and I am not now judging them, it is beyond a doubt that the cities, towns and State ought to aid all the children to get that absolutely necessary or very useful education, before spending the people's money on higher education for the few.

Let us take the State University. It is wholly sustained and governed by the State for the people. Now, I understand that

it has 225 students from outside the State, who pay only the ordinary tuition and the balance is made up for them by the State appropriation, probably $100 per student per year, or $22,500 paid out for higher education for pupils outside the State, and the children of citizens in the State denied what is surely a constitutional right.

How long will the people tolerate such flagrant injustice? Some of the other higher institutions may be performing a similar gratuitous service.

Some one will perhaps say that these schools are private and sectarian. The latter word seems to be a kind of bugbear which really ought never to be employed by intelligent people and, I hope, will never be allowed to raise its nondescript head to deceive the good, intelligent people of the State of Maine.

If, however, the State has been subsidizing a Baptist college, a Congregational academy, a Wesleyan institute and a Methodist school on and off during nearly a hundred years, and legally doing so, upon what ground or basis can it decline to aid common schools for necessary education maintained by free Catholic citizens of the State.

How keep aloft that beautiful flag wherein is inscribed invisibly if you will, the words "justice," "equity," "equality before the law," and then deprive Catholic citizens, on any such unworthy motive, of an equal constitutional right?

Are these schools private? Yes, and no. Yes, in the sense that they have been built and maintained out of the private means of the poor and middle classes; no, in the ordinary sense of that word. Private schools are classified and established on lines of wealth, social bonds, special talents or arts, sometimes even on the lines of stupidity, for there are private schools for the dull and the dullards who could never stand up or get through in an ordinary school.

The Catholic common schools are not for any of these classes but for the rank and file of the people, and I invite the honorable members of this Committee to visit, at any time, any of our schools all over the state, at Sanford, South Berwick, Biddeford, Portland, Lewiston, Augusta, Rumford, Waterville, Bangor, Calais, Houlton,—go at any hour, unannounced, see those children, hear them, question them, judge for yourself who are their parents or guardians,—you know all this, why insist upon it?

I have mentioned all these cities, and you will kindly allow me the right and the honor of saying that for each one of these cities the same facts and conclusions apply that I have stated for the children and parents of Portland.

12,000 children in all! Think of it, Gentlemen! Schoolhouses at $5,000 a room would cost $100,000 for each thousand pupils or $1,000,000 for all, which at 5% interest means $50,000

a year. To educate the children at $20 per child, which is much lower than the average in nearly all of these cities, would cost $24,000, hence $300,000 per year. Generous gift, made every year to the cities and towns, hence to the State of Maine.

A very famous, far reaching principle has been invoked and applied in recent years by public benefactors in education and charity, viz., if you, for instance, the people of Augusta will furnish $20,000 for a public library, or other similar institution, we will give you an equal amount, or an equivalent, and the unsuspecting mayor or guardian of the town or city jumps at the proposal, often without sitting down to count the future cost of maintenance, renewals, etc., and at length, but too late, finds out that they have tied up and mortgaged their successors and descendants to serious, if not impossible, burdens.

Is any such proposition to be compared with ours? We furnish buildings, equipment, teachers, pledge ourselves to follow standards fixed by the State and approved by the cities and to do for 12,000 children all, and more, than the public schools of a similar grade, for less than one-half the cost the same education would demand from the cities or the State, with no possible disadvantage coming to the future.

Another reason which, indeed ought to set all fair-minded people thinking.

The local school and even State authorities do not exercise their right nor use their influence in any notable degree, to see that the proper civic and educational standards are maintained in these great common schools of the people, whether from fear or favor I know not; but it is an advantage for all schools to come under kindly supervision and educational criticism of those who are supposed to know best and represent the State and city ideals.

Again, politically and socially the scholars in all these schools will rightfully say "neither State nor city has done anything for my education; why should I be generous or grateful under the circumstances?"

Many other facts, reasons and arguments might be made to persuade and convince the honorable representatives and the good people of the State, but I forbear, at least just now, and I come to the final question, What is the remedy?

It is simple, clear, easy to apply, will not touch upon the direct school tax in any city, and will be a good beginning of justice, equity, equality before the law, and will prove the open-minded and generous-hearted sense of fair play on the part of Maine, making her a leader in this as in so many other ways.

What is this remedy? A simple amendment to the statutes already existing on the distribution of the school fund, and the result will be satisfactory to all the interested parties.

BILL

To Amend Chapter —, Revised Statutes on Distribution of the School Funds by the State Authorities.

When, however, in any city or town receiving such aid from the various school funds and taxes under State law and authority, a responsible organization of citizens of said city or town does build and establish, at their own expense, a school which in primary, grammar or high school grades gives a common school education on standards fixed by the State authorities and approved by the local school committee of said city or town, the city or town authorities receiving such aid from the State will pay over to the responsible owners and managers of such school the prorata per capita amount of money received from the State from the various school funds or taxes, according to the number of pupils taught in the said primary, grammar or high school. This number to be ascertained from the official registers of the school, approved and witnessed by the local Superintendent of Schools, the payments to be made quarterly or in any other way acceptable to the school authorities of said city or town and the managers of said school.

This bill to take effect upon its passage.

My plea has been launched upon the calm sea of legislative justice and public opinion. It must sail on its own merits and meet every wave, avoid rocks and shoals and thus reach the port of legislative conscience, public approval and Governor's sanction, and I am proud enough to say that I place my trust in all three.

On another memorable occasion when the first august Constitutional Assembly was about to meet in Portland in Oct. 1820, to draw up the constitution under which we now happily live, a committee of three representing the Catholics of Newcastle and Damariscotta sent a petition to the honorable members of the assembly asking that religious liberty should be held in honor in the new constitution of the State. They wrote in part as follows:

"To the Honorable Convention to be convened at Portland on the 2nd Monday in October A. D. 1819 for the purpose of forming a constitution or frame of government for the State of Maine:

"We, the subscribers, inhabitants of Maine and members of the Catholic Church, being a committee appointed especially for this purpose by a branch of the same Church at Damariscotta, beg leave humbly and respectfully to address Your Honorable Body in behalf of the Catholics of Maine.

"Nearly three centuries have elapsed since the Catholic religion has been proscribed by the laws of the country from

which our pious ancestors came. Our ancestors, unfortunately inbibing the spirit which dictated those proscriptive laws, established the same system of exclusion in this happy country. From the first settlement of Massachusetts by Europeans to our Revolutionary War, the Catholic had been deprived of the rights of a citizen; and since the adoption of the constitution of this State (Massachusetts) no Catholic could hold any office of honor or trust because he would not betray his conscience or his religion. The oath of adjuration in that sacred instrument so far as it related to the spiritual primacy of the Bishop of Rome, no Catholic can take or subscribe, while he is obliged by law to fight for national rights; while he cheerfully takes up arms in the defense of his native country; while he pays his just proportion of the public taxes, he lives an alien on the very inheritance of his father; and what had he done to be thus deprived of the natural and inalienable rights of a citizen? Nothing, but he is a Catholic. Whatever necessity there might have been in a political point of view for proscribing Catholics throughout the British Empire in the 16th Century, that necessity has certainly ceased in this country. The laws, therefore, ought to cease also. * * *

"They therefore humbly pray your honorable body to place the Catholics of Maine upon an equality with their protestant fellow citizens and that the constitution which you are about to frame as the fundamental law of this state may contain no clause or provision requiring any man to renounce his religion or become proscribed; to either betray his conscience or be debarred of the privileges and immunities of the citizen and as in duty bound will ever pray.

Signed: James Kavanaugh,
Matthew Cottrill,
William Mooney.

Dated Newcastle Oct. 12, 1819."

These three men represented less than 1000 Catholics in the whole State of Maine and their names should ever be held in honor not only by all Catholics but by all citizens.

At that time in the State of Massachusetts of which the present State of Maine was a part, religious liberty was denied to Catholics, and I am only the more proud to say here that though these three men and their Catholic fellow citizens had no numerical nor political power, the new State of Maine honored itself and honored its constitution by granting full religious liberty.

Today as the spiritual leader of probably 135,000 Catholic people, I come to ask Your Honorable Committee and the General Court to give us the full benefit of the wonderfully liberal

spirit of the State in aid of education; to place upon our statute book another decree that will honor liberty in and of education by applying to our Catholic common schools the same equity and generosity as you have well done to all the Academies, Colleges and public schools of the entire great State of Maine.

The New England Hierarchy

Responding, on the occasion of the consecration of Bishop Doran, to the toast, "New England Hierarchy" characterized by Bishop Harkins as "Straight-forward, true, honest, Catholic prelates," the Rt. Rev. Bishop of Springfield, Mass., called many of the predominating traits of character which distinguished the Bishops of the past, developing at length the distinctive spirit that has always prevailed among the leaders of the past and present generation: "The spirit," he said, "that the New England Hierarchy has, makes it what it is. The personnel of this hierarchy embraces those prelates whose names have been registered upon its roster. The lines of these two phases are clearly marked, though we can see in mental vision how they run together and how they are distinct.

"In the days of old the Bishops of New England gathered the respect and veneration and the love of New England people, and the respect of the faithful for the prelates of the past is something worthy of being carried for all time in the heart of a priest. A peculiar inspiration comes out from every name that has added glory to the Church in New England. Beginning with Cheverus we can take delight in scanning the incidents of that loving man's life. He was devoted to New England and was sad when he was forced to trace his steps back to France. With a lure of love we go out to Fenwick and we take peculiar pride in thinking of the strong John D. Fitzpatrick, into whose presence no one ever came and was not drawn strongly to piety. He left the seedlings that grew up into priestly perfection in so many lives. Who ever associated with Bishop Healy of Portland that did not gather day by day stronger respect for his personality; and if he was at times outspoken, it was always in a way that carried with it its own peculiar and pleasing persuasiveness. Many of you here remember Bishop Hendricken of Providence, in whose heart was the one single purpose of having in this city a Cathedral that New England might well be proud of, and cost what it would, he would place it there. In all of these great prelates of the past, we find a providential vocational spirit which is respon-

sible to the highest degree for transforming barren puritanical New England into a garden of Catholicity. Their clergy were bound up with them, and labored side by side with them in bringing about a more flourishing and vigorous Catholicity within the boundaries in this part of America. And much of the prestige which belongs to Bishops and priests goes back to the portals of St. Sulpice."

SPIRIT OF ARCHBISHOP WILLIAMS.

"The spirit of the Church here has been the spirit of John J. Williams. Hardly any progress or advance may be mentioned that did not germinate in the soul of that great man. From 1866 to 1907, the period of 41 years of his administration, there is nothing to which we cannot point with pride, and there is nothing glorious in our religious life today which did not receive new inspiration in the 41 years of his reign. Before 1866 the educational question had not been granted the attention to which it was entitled, though an impulse was given to Catholic schools by the Councils of Baltimore. In 1866 the children in them were numbered in the hundreds and in 1907 they were enumerated in tens of thousands. Wherever anyone is earnest and sincere in the fulfilment of his religious duties there is an overflow of Christianity that runs into the lives of others. Out from the heart of that truly great prelate went the results we see today in the dioceses of New England. Twenty-eight years ago here in this city on a happy occasion similar to the present, he declared that 'Boston gives to Providence the best it has,' and the best it had, brought to this diocese the spirit of Archbishop Williams. Go where you will in the State of Rhode Island you will find temples erected to the living God of which Catholics may justly feel proud; you will find institutions catering to every want of humanity, providing for every need, spiritual and temporal. You will find here active that same spirit which animated that Archbishop and which never sought any great personal demonstration, but was content to labor before and for the Lord. If you desire to know how far that spirit has come here we simply ask you to answer the question yourself as to what objectively does the expression Bishop of Providence mean today. It means everything that is best in diocesan administration, most efficient in charitable endeavor, highest in the systematic development of the resources of the Church."

Thomas J. O'Neil

Laid at Rest in Calvary Cemetery—Portland, Me.

Comrades Pay Last Respects to a Widely Known Veteran.

Beautiful and impressive were the funeral services for Thomas J. O'Neil, which took place, in Portland, Monday morning from St. Dominic's church at nine o'clock. The church was well filled with friends and relatives, a large delegation of Elks and representation from Bosworth Post occupying prominent places. Preceding the services at the church, a detachment from Bosworth Post, under the command of Lora Collins, conducted services at the home on Free Street and afterwards acted as honorary pall bearers. Rev. Father Clary was celebrant of the requiem mass while Fathers Henry and O'Dowd occupied seats in the sanctuary.

At the conclusion of the services, the rector spoke very feelingly of the deceased, saying in part as follows: "We have just offered up to Almighty God that stupendous sacrifice of the mass, for the repose of the soul of one who is well known to you and one out of sympathy for whom you have gathered here this morning. And in offering this sacrifice for our departed ones, we could say we have done enough because it covers all that can be done in a case of this kind. Nevertheless I am sure you would wish me to say a word this morning about the one whose body lies before us because in many respects, he was a remarkable man.

"Some men live, work, toil and finish the allotted years God has given them and little if any attention is paid them. Other men because of certain gifts or qualities of heart, have the attention of many drawn to them, they cannot avoid it. The one whose body is before us was remarkable in many ways. He necessarily demanded the attention of his fellow men; his very appearance would challenge the attention of one who had seen or heard of him before, but he was best known for the many qualities of his great, big heart. I think that if we were to be known by our fellow men, most of us would choose those qualities to be remembered by and I think that was the one big quality that endeared so many and caused so many to be endeared to our friend Tom O'Neill.

"It would be useless to try to enumerate instances, they were too many, where his hand went to help. Nobody in trouble who came to him, went away without assistance. Many will miss

him, many little boys that he would meet on the street, and find that their shoes were not fit to wear, in winter weather, will miss Tom O'Neill. Many suffering in homes from hunger, will miss him, but they will remember him in their prayers. Another quality we should remember was his simple faith and devotion. He was a soldier and he knew the call to duty. He loved the cause for which he fought, not only at the time of call to arms, but afterwards, and he was always identified with the best interests of his comrades, working incessantly for the cause of the Grand Army and on Decoration Day when he led his associates out to our own Catholic cemetery to decorate the graves of departed members, I saw that characteristic generosity.

"Out there in front of the little Chapel, there is a circle of graves and tombstones that mark the last resting place of priests who administer to the Catholics of your city, and sisters who work for the poor and education of youth and children. And Memorial day was not perfect or complete to Tom O'Neill without a wreath on each of those little graves. It was the characteristic of faith and charity that marked all his days. He loved to hear about the deeds of valor that the soldiers performed in their duty on the battlefield; he loved to hear of his glorious country, loved to hear the Grand Army praised, because he knew they deserved it, but he loved to see a man doing his duty towards God and he did it himself.

"And his last moments were so in harmony with the spirit of his whole life, so that those who gathered around him were deeply impressed because he was resigned to go. He had a great many things to be thankful for for he had a home with more than ordinary love and affection. He recognized God's domination and God's supreme will as he recognized the order that came from his Captain and General all through life for he recognized rightful authority wherever he found it. A great many will miss him besides his own immediate family, but we cannot help thinking that we owe in a certain measure a debt of gratitude to him. We owe a debt of gratitude to anyone who has done good and we owe it to his memory for his great big heart and for the charity, simple faith and good example that he showed us and we should say in our hearts, 'We thank you, Tom and pray that God will grant you eternal rest.'"

The active pall bearers were from Portland Lodge of Elks, being Frederick H. Ilsley, Thom. L. King, John W. Sullivan, James P. Welch, James A. Lorette, C. A. Mannix. The honorary pall bearers were his late associates at Bosworth post, Lora Collins, Daniel Sylvester, W. G. McGlaughlin, Edwin Moody and Henry C. Houston. Masses of beautiful floral

emblems were received, a special carriage conveying them to Calvary where burial took place.

The deceased was a sincere and generous benefactor of the Sisters of Mercy in whose prayers and good works he will never be forgotten. As he lay enshrouded by the stars and stripes his beloved "Old Glory"—his Rosary clasped in his hands, a simple white rose drooped on his breast—the offering of a small boy, whom he had constantly befriended and who on hearing of the death of his kind benefactor came with his little gift, saying: "I wish I had something grand to give him, to show my gratitude, I am only a poor little boy, but I bought this white rose to show him how I love him and thank him for all he did for me."

Truly it may be said of his charity, "His left hand knew not the deeds of his right."

May his soul rest sweetly in the peace of the Lord. Amen.

A New Bishop in New England

The consecration of the Rt. Rev. Thomas Doran, Titular Bishop of Halicarnassus, took place in the Cathedral of SS. Peter and Paul, Providence, R. I., on the morning of April 28, 1915. The Consecrating Prelate was the ordinary of the Diocese of Providence, the Rt. Rev. Matthew Harkins, D. D. The assisting consecrators were the Rt. Rev. Louis S. Walsh, D. D., Bishop of Portland, Maine, and the Rt. Rev. Austin Dowling, Bishop of Des Moines, Iowa. The sermon on this auspicious occasion was delivered by the very Rev. P. L. Duffy, LL. D., Vicar General of the Diocese of Charleston, S. C.

Bishop Doran, a native of the State of Rhode Island, made his course of Studies at St. Mary's College, Emmitsburg, Md., and is at present pastor of St. Joseph Church, Providence, R. I.

Commenting on this happy event for the Diocese of Providence, the Catholic Transcript of Hartford, Conn., aptly remarks,—"Bishop Harkins has borne the Episcopal burden alone for upwards of twenty-eight years. The relief from which will come from the assistance of an auxiliary will be at once welcome and well earned.

Bishop Doran has labored for the diocese of Providence for over thirty years, a great part of which was spent in the office of Vicar-General. He knows the Catholics of Rhode Island and their clergy. He is equipped splendidly for the new duties which await him and will render the finest service to his Right Reverend Superior."

The Catholic Church in Maine

Sebastian Rale—Missionary.

The coming of Sebastian Rale to Narantsouac, marks the opening of a period of missionary labors extending over a span of more than thirty years. Filled with that burning zeal for the salvation of souls, which spurs the missionary on amid all dangers, trials and privations, he had come in the prime of his days to give his very best efforts to the spiritual guidance of the sorely pressed and much tried children of the great Abenaquis tribe.

With the struggle that was now on between France and England for the mastery of America, it was quite natural for the French to have encouraged and sought the support of the Indians who had always looked upon them as brothers, and had lived and associated with them as such. Claiming as they did the Kennebec as the Western boundary of Acadia, it is reasonable to suppose that the question was discussed by the French authorities prior to the advent of Father Rale on the Kennebec, that he was cognizant of the purposes of his government, that he had their interests at heart, and that he would give to their claims that support which was justly due them on the part of one of their fellow countrymen. On this point we see no reason for expecting that Sebastian Rale would act otherwise than a dutiful and loyal son of old France, in fact it would seem unjust to consider him in any other light than devoted to the interests of his nation. We have however to remember that his mission to the Indians of the Kennebec had a far loftier end than the serving of mere earthly, national aims, and that we would do the sainted Apostle, the martyred priest, a great injustice, if we for a moment supposed that he even subordinated or considered in the same breath, the claims of an earthly prince to the service of those whom he had been chosen to lead to the loving servitude of the Eternal Father himself. These thirty years of self-denial passed amid the primeval surroundings of his day, were therefore years given first, last and always to the upbuilding of the Kingdom of God among the aboriginal occupants of the State of Maine, and most especially those living along the banks of the beautiful Kennebec, and while we may perhaps be called on to consider his relations, painful to him as they oftentimes must have been, with the English colonists, we prefer to look for the moment on his career as

the great, if not the greatest that fell to the lot of any pioneer missionary in this our beloved country.

The daily life of the missionary among the Indians was at its best a trying one, and Father Rale's formed no exception to the general rule. The fact of his being most welcome among his people doubtless served to ameliorate the asperities of a situation which, bereft of laboring for the love of God, would have been well nigh unbearable. For honor and an earthly reward, man might for a time endure it, but to survive it for nearly a third of a century, in peace, good cheer, and contentment demands naught else save the highest and holiest of motives that can possibly actuate the heart and soul of man during his migration here below.

Few more beautiful passages of literature have been written than those that come to us from the pen of non-Catholic historians about the lives and sacrifices of the early Catholic missionaries among our Indian tribes. The spirit which actuated the humble missionary has often been the theme of both prose and poetry on the part of our American authors, but they seem to have seldom grasped the motive which induced this heroic man to leave the home associations of his native land, bid what often proved to be a final farewell to his loved ones, and betake himself to the squalid huts of the savage there to spend years, and not unfrequently a life time amid scenes the most revolting that human ingenuity can paint. But the missionary reckoned not the cost when it was a question of the salvation of souls. Herein we find the key to the life of Sebastian Rale who never faltered in that sublime devotion to duty, from the moment of his coming to Narantsouac to that mid-summer day of 1724 when he laid down his life as a peace offering for the freedom of his people.

In two letters written to his family in France, just before the close of his long career of self-abnegation, the heroic missionary lifts the veil of humility just enough to let us behold the scenes of a busy life among his beloved neophites on the Kennebec. Many a time perhaps had they written him for details of what appeared to them as his lonely existence, but he seems not to have let them behold the cares or joy of his distant forest home. Feeling perchance the pleadings of filial affection, besides knowing that the sands of his busy existence were rapidly passing into the great hour glass of time, the lone missionary decided that he should write one of his own what had been his daily duty these many years, since his departure from the family fireside.

Let us endeavor to picture to ourselves, Father Rale now aged and decrepit as he sits at a rough hewed table and writes:

"NANRANTSOUAK, October 15, 1722.

Monsieur My Dear Nephue:

The Peace of our Lord.

During the more than thirty years that I have spent in the midst of the forests with the Savages, I have been so occupied in perfecting and training them in Christian virtues that I have scarcely had leisure to write frequent letters, even to persons who are dearest to me. Nevertheless, I cannot refuse you the little account you ask of my occupations. I owe it in gratitude for the friendship which makes you so interested in what concerns me.

I am in a district of this vast extent of territory which lies between Acadia and New England. Two other missionaries are, like myself, busy among the Abnakis Savages; but we are far distant from one another. The Abnakis Savages, beside the two villages which they have in the midst of the French Colony, have also three other important ones, each situated on the bank of a river. These three rivers empty into the sea south of Canada, between New England and Acadia.

The village in which I dwell is called Nanrantsouak, is situated on the bank of a river, which empties into the sea thirty leagues below. I have built here a Church which is commodious and well adorned. I thought it my duty to spare nothing, either for its decoration or for the beauty of the vestments that are used in our holy ceremonies; altar-cloths, chausubles, copes, sacred vessels, everything suitable, and would be esteemed in the Churces of Europe. I have trained a minor clergy of about forty young Savages, who in cassocks and surplices, assist at Divine Services; each one has his duty, not only in serving at the holy Sacrifice of the Mass, but in chanting the divine office at the Benediction of the Blessed Sacrament, and in the processions—which are made with a great concourse of Savages who often come from a great distance in order to be present with them. You would be edified with the good order which they observe, and with the reverence which they show.

Two chapels have been built, about three hundred steps from the village; one which is dedicated to the most blessed Virgin, and in which her statue in relief is seen, stands at the head of the river; the other which is dedicated to the Guardian Angel, is below, on the same river. As they both are on the path which leads either to the woods or the fields, the Savages never pass them without offering prayers therein. There is a holy emulation among the women of the village regarding the best decoration of the chapel, of which they have care, when the procession is to enter it; all they have in the way of trinkets,

pieces of silk or chintz, and other things of that sort—all are used for adornment.

The many lights contribute not a little to the decoration of the church and chapels; I have no need to economize in wax, for this country furnishes me in abundance. The islands of the sea are bordered with wild laurel, which in autumn bears berries closely resembling those of the juniper-tree. Large kettles are filled with them and they are boiled in water; as the water boils, the green wax rises, and remains on the surface of the water. From a bushel of these berries can be obtained nearly four pounds of wax; it is very pure and very fine, but is neither soft or pliable. After a few experiments, I have found that by mixing with it equal quantities of tallow,—either beef, mutton, or elk,—the mixture makes beautiful, solid, and very serviceable candles. From twenty-four pounds of wax and as many of tallow, can be made two hundred tapers more than a royal foot in length. Abundance of these laurels are found on the islands, and on the shore of the sea; one person alone can easily gather four bushels of berries daily. The berries hang in clusters from the branches of the shrub. I sent a branch of them to Quebec, with a cake of wax, and it was pronounced excellent.

None of my Neophites fail to come twice every day to the Church,—in the early morning to hear Mass, and in the evening to be present at the prayer which I offer at sunset. As it is necessary to fix the thoughts of the Savages, which wander only too easily, I have composed some prayers, suited to make them enter into the spirit of the august Sacrifice of our Altar; they chant these—or rather, they recite them aloud—during Mass. Besides the sermons that I preach to them on Sundays and on Feast-days, I seldom pass over a working-day without making them a short exhortation, in order to inspire them with horror for the vices to which they have inclination, or to strengthen them in the practice of some virtue.

After Mass, I catechize the children and the young people; a great number of older persons are present, and answer with docility to the questions which I ask them. The remainder of the morning, until noon, is devoted to all those who have anything to tell me. At that time they come in crowds, to reveal to me their griefs and anxieties, or to tell me the causes of complaint which they have against their tribesmen, or to consult me about their marriages or their other private affairs. I must instruct some, and console others; reestablish peace in disunited families, and calm troubled consciences; and correct a few others with reprimands, mingled with gentleness and charity,—in fine, send them all away content, as far as I can.

In the afternoon, I visit the sick and go to the cabins of those who have need of special instruction. If they are hold-

ing a council which often happens among the Savages, they send one of the chiefs of the meeting, who begs me to be present at their deliberations. I go immediately to the place where the council is in session. If I think that they are taking a wise course, I approve it; if, on the contrary, I find anything amiss in their decision, I declare my own opinion which I support with a few sound reasons and they conform to it. My advice always determines their decisions. I am invited even to their feasts. Each guest brings a dish of wood or bark; I bless the food; then the prepared portion is placed upon each dish. The distribution having been made, I say grace, and each one withdraws, for such is order and the custom of their feasts.

In the midst of these continual occupations you can hardly believe with what rapidity the days pass away. There has been a time when I scarcely had leisure to recite my office, or to take a little rest during the night, for discretion is not a virtue of the Savages. But for some years past I have made it a rule not to speak with anyone from the hour of evening prayer until after Mass the next day; and I have forbidden them to interrupt me during that time, unless it were for some important reason—as, for instance, to aid a dying person, or some other matter that could not be delayed. I use that time for attending to prayer, and resting from the labors of the day.

When the Savages go to the sea to spend some months hunting ducks, bustards and other birds that are found there in great numbers, they build on some island a Church which they cover with bark, near which they set up a little cabin for my dwelling. I take care to transport thither a part of the ornaments; and the sacrifice is performed there with the same propriety and the same throng of people as in the village.

You see, my dear nephew, what my occupations are. As for what concerns me personally I assure you that I see, that I hear, that I speak, only as a Savage. My food is simple and light; I never could relish the meat and smoked fish of the Savages; my only nourishment is pounded Indian corn, of which I make every day a sort of broth that I cook in water. The only improvement that I can supply is to mix with it a little sugar, to relieve its insipidity. There is no lack of sugar in these forests. In the spring the maples contain a fluid somewhat resembling that which the canes of the islands contain. The women busy themselves in receiving it into vessels of bark, when it trickles from these trees; they boil it, and obtain from it a fairly good sugar. The first which is obtained is always best.

The whole Abnakis Nation is Christian and is very zealous of preserving its Religion. This attachment to the Catholic Faith has made it thus far prefer an alliance with us to the advantages that it would have obtained from an alliance with its Eng-

lish neighbors. These advantages are very attractive to our Savages; the readiness with which they can engage in trade with the English, from whom they are distant only two or three day's journey, the convenience of the the route the great bargains which they find in the purchase of goods which suit them,—nothing would be more likely to attract them. Whereas in going to Quebec they must travel more than fifteen days to reach it; they must be supplied with provisions for the journey; there are several rivers to cross and frequent portages to make. They feel these inconveniences, and they are not indifferent to their own interests; but their faith is infinitely dearer to them, and they believe that if they were to break off their connection with us they would soon be without a missionary, without Sacraments, without Sacrifice, almost without any service of Religion, and in manifest danger of being plunged back into their former unbelief. This is the bond which unites them to the French. There have been vain endeavors to break this bond—both by snares that have been laid for their simplicity, and by violence, which could not fail to irritate a Tribe so infinitely jealous as is this of its rights and liberties. These beginnings of misunderstanding continue to alarm me, and make me fear the dispersion of the flock which Providence has confided to my care for so many years, and for which I would willingly sacrifice all that remains to me of life."

The above narration, in simple language, of his daily life at the far away mission post on the banks of the Kennebec, for the benefit of his nephew and other members of his family in France, shows to us that spirit of sublime devotion to duty which characterized the stay of Sebastian Rale during the long and eventful years of his career at Narantsouac. The morn of his coming to what was perhaps already practically a Catholic Indian village, found him in the full vigor of manhood, ready for any sacrifice necessary for the maintenance of the Faith in the hearts of his people. His one purpose was to hold what the Church through the labors of Druillettes and other zealous Fathers had gained, and to win for her yet still greater victories among the Indian children of Acadia.

Narantsouac was to be his mission center, his point of vantage whence he might journey as circumstances required through the immense territory assigned to his pastoral care. Did the travel worn missionary find here a chapel, and did its bell peal forth a joyous acclaim on the day of his advent? Available data give no ground for assuming that anything more than the usual barken covered, rude unshapely edifice has thus far borne the sign of man's redemption on the plains of Norridgewock. The Chapel which Father Rale mentions in the letter above quoted was in all probability the work of his own hands; in fact the letter so states. The village of Narantsouac at this

period had not assumed the proportions given to it later on by the guiding hand of its zealous Catholic pastor. It was now only an assemblage of frail huts pitched on the river bank just a few steps back from the time worn path which followed the winding course of the Kennebec. A few years later we shall see it strengthened and palisaded against the gathering storms which eventually wrought its ruin.

A short distance below the village on the rising ground but a few steps back from the east bank of the Kennebec, Father Rale selected the site of his first Church. The snows of two hundred and twenty years or more have since covered this hallowed soil, but it is yet possible for one familiar with the ground to point out the spot on which stood one of the first substantial Catholic Chapels erected within the bounds of our State. Facing the bounding river just as it comes down over its rocky course to steal its way as it were through the many acres of fertile intervale lands, the alluvial deposits of the bygone ages, one standing in its doorway might have been a witness to all the varied scenes of Indian life of that distant day, as well as to the silent grandeur of the towering forests as far as eye could reach which like ramparts encircled the village on every side.

The gathering of the roughly hewed timbers, the rising walls, the thatched covered roof, artistically adorned interior, deftly arranged as a mute appeal to the Savage natures of the then untutored Indians, the altar service, and the hand made vestments from the ladies of France, all this must have gladdened the heart of the lone missionary as he looked forward to a most abundant harvest in this the favored vineyard of the Lord.

Then in the presence of the gathering congregation from far and near for Divine service, may we not be permitted to speak of the joy that must have been Father Rale's portion, as he stood perchance of a Sunday morning in the door of his Church awaiting the coming of his people. The tethering of the barken canoes along the river bank, the noted chiefs of the nation among whom we might name Robinhood, Natawormett, Hopegood, Bomazeen, Moxus, Warracensit, and many others, the dusky mothers and maidens all came within his view. The assembled flock in all the regalia of their barbaric splendor, the added solemnity of the vested choir, the chanting of the old time anthems both in the vernacular of the Savage as well as in the Latin tongue, the ancient language of Mother Church, the Kyrie, the Gloria, the Credo, the Sanctus, the Agnus Dei of the Mass, the O Salutaris, the Tantum Ergo of the Benediction, brought to Sebastian Rale the self same consolations, the same blessings to the people, as would have been his had he chosen to remain a shepherd of his own race among the vine-clad hills of France.

All this and more which we have quoted from his letter of October 22, 1722, shows what were the beginnings of a sublime life of sacrifice devoted from day to day to the religious instruction of those untrained natures over which he had been placed, a work which consumed his time so completely, that he was finally obliged to sequester himself as it were in the privacy of his humble cabin for the fulfilment of those religious duties which man owes to himself even while chosen to hold up before the uninstructed the lamp of Faith and the consolations of our Holy Religion.

THE PRIEST'S LAMENT

Lord, hast thou set me here
Thy priest to be,
The burden of thy yoke to bear,
To feel thy cords about me set,
Wince at the lash, but never yet
Thy Face to see?

Lord, see what wounds on me
Thy burden makes,
Dost thou despise my misery?
Ah, Master, wilt thou let me strain
And fall and rise and fall again,
Till my heart breaks?

Lord, I am near to die,
So steep the hill,
So slow the wheels, so feeble I,
The halting place so far above.
Art Thou indeed a God of Love,
And tender still?

"Son, turn a moment, see
Is that blood thine?
Who is it shares thy yoke with thee,
Treads foot by foot with thee the road?
Whose shoulders bears the heavier load—
Is it not Mine?"

Robert Hugh Benson.

The Three R's and Another R

"Well, the world do move." And here is a fact to prove it: The National Educational Association of America—that body that moulds public opinion, makes programs and sets policies on school matters for the American people, is out with an announcement, through one of its secretaries, offering a prize of a thousand dollars for the best essay on "The Essential Place of Religion in Education, With an Outline of a Plan for Introducing Religious Teaching into the Public Schools." The offer of the prize is made through the generosity of some citizen of California. This is not the first time that a citizen of California has made such an offer, on a subject akin to this one. About a decade ago one such citizen—mayhap it is the same individual—made a cash prize offer for the best essay on "Moral Training in the Public Schools." The best of the essays presented, in the estimation of the judges, were published under that title. Anyone reading the essays could not but realize that the essayists were laboring under a difficulty: they were trying to devise a moral training without religion: a kind of making bricks without straw, or rather making bread without flour. The heart and essence of morality is religion, that reveals to us the God to whom we owe certain duties; and any morality without the clear and explicit recognition of that Supreme Master is but a fiction. Without religion morality is a dream.

Now it looks as if our educators were beginning to recognize the futility of trying to teach morality without religion, and hence make this other announcement, implying the necessity of teaching religion in the public schools, for the announcement calls for "a plan for introducing the teaching of religion into the public schools."

All educators of note throughout the ages declare that character building is the end of education, and unless one wish to go on record as an avowed atheist and materialist this must be admitted. Man is a religious being, and his education should be according to his nature, that is religious. Man's end is eternal and his education should help him to attain that end. The school is the ex professo laboratory of character formation, then the essential element in moral training, namely religion, must find its place in the school; and any school that eliminates religion is a defective, distorted and unnatural school.

We have heard them in their desperation to find some substitute for religion in the school, talk of mathematics, and

manual training and sloyd work and games and playgrounds and folk lore and folk dances and what-not as great moral and religious forces in education. This is all a passing of gold bricks. It was a substitute, a poor, weak miserable, criminal substitute, for they have been trifling with immortal souls. There is no substitute for religion in itself, or in right education. As Catholics have ever contended, and as common sense ought to see, the very heart of education is religion, and now, in this respect, at least, outsiders are coming to recognize the Catholic claims.

Of course they are not admitting all of our contention, that is, that there should be Catholic schools for Catholic children, and so respectively for other denominations. We could not expect so much from them in their first attempt to settle this big question. Their proposal is far from coinciding with the Catholic demand as to means and details; in fact it is quite inadmissable on the part of Catholics, or indeed, they will find, on the part of any who give conscientious adherence to their respective creeds. Their outline for a plan for introducing religious teaching into the public schools calls for a religion that is not to run counter to the creeds of Protestants, Roman Catholics and Jews; in other words, they are calling for plans and specifications for a new religion—a kind of a custom made, guaranteed-to-fit, made-while-you-wait religion. They would do well to interview the mayor of some city out in their neighborhood who has proposed to abolish all religions now existing, do away with all the churches and preachers, and have one municipal temple of religion and one official preacher. Presumably this mayor thinks himself a little god.

The proposal to find or form a religion that will prove acceptable to Protestant, Roman Catholic and Jew alike is ludicrous indeed; but let us be patient. This generation outside the Catholic Church is new at this question of religious education; they are groping to find their way; they must perforce make mistakes. But it is a most significant admission for them to admit at all, that "religion has an essential place in education," seeing how but a short time ago they preached that knowledge is power, and that education sans religion once become universal, was going to transform human beings into a race a little better than the angels.

Let the nation at large come to recognize that religion is essential to right education, as the moulders of opinion on school matters seem to recognize it—indeed are being forced to recognize it from the woeful results of a non-religious education,—and the nation at large will find adequate means to solve the question; and that is they will come to learn what Catholics have ever been teaching, and what many non-Catholics in constantly growing numbers are admitting; the separate religious

school system such as exists in other countries. The hour of midnight has struck for the non-religious and the irreligious school; the sun has not yet risen for the whole non-Catholic world on this subject, but the sun is on the ascendancy, the dawn is coming.

THE BREAD LINE

"I hear a voice, a note of pain,"
A splendid angel cried;
Another listened; then, with downward slide
Both swept the heavenly plain.
"It comes from Earth, yon emerald star;
Lo, it would speak, though thus afar,
With the Lord God."

"Doth it not speak? Its golden prayers
Rise ever, night and day.
None go unheard of Grace. What more would they?
The Almighty loves and cares."
Outspoke the other, "Lo, the Mercy-Voice!
Hush, thou!—It saith, "speak! and rejoice
In the Lord God!"

Arose such plaint of sharp dismay
It rent the blue of space.
"I plead or souls below in dull disgrace
So crushed they can not pray.
They cower and cringe, too piteous to weep!
To slaughter driven, Thy poor silly sheep!
Help, O Lord God!

They stand in line for nightly bread,
Thy children, Lord, Thine own.
In famine sore they writhe and moan—
Lord, see that they are fed!
The wheels of toil imperious roll and run;
Their brethren fall beneath. And help is none
Save Thine, Lord God.

O pity these, Thou Blessed One,
Once bowed in earthly woe!
Thou knowest all. Speak soft and low
From realms beyond the sun.
Howe'er Thy myriad splendors flash aflame
The moan of souls can dull the high acclaim:
Hear, Jesu, Lord!

Support them with Thine arm of might,
Clasp hands too weak to cling.
Their Midnight Sun, oh, quick downfling
Thy consolations bright!
O guide the stumbling feet to Thy highways,
King of the Land where never wanderer strays
From Thee, Lord God!"

CAROLINE D. SWAN.

THE ISOLATED CATHOLIC FAMILY

We are not unfrequently moved to sympathize with the Catholic family of perhaps more so with the individual Catholic who has been driven through necessity to locate far from the sheltering influences of Mother Church from whom he may now and then, amid the cares and discouragements of life, receive that kindly inspiration to rise and try again.

We are apt to urge them to make a supreme effort to get near a parish or at least where they may frequent services at reasonable intervals, and justly so for the many advantages enjoyed by their more favored brethren in the Faith, would then be theirs.

Another point of view we should not loose sight of, for we should remember the designs of Divine Providence, and the great opportunities such have for proclaiming the truths of our Holy Faith.

The Missionary may at times have felt lonely, perchance, forgotten, but his glorious destiny was ever there to cheer him on. The same is true of our scattered Catholics. It may not unfrequently happen that Almighty God has in view the manifestation of His glory when He thus permits His dear children to roam afar, even to settle among the unbelievers. Who shall say that He has not thus given them the great opportunity of the Christian Apostolate? Oh that each would realize the wishes of the Creator! Oh that the noble work there possible might be accomplished! The field is there, and the laborer has been chosen to till it. It is you, lonely Catholic man or woman; it is your Catholic family reared and nurtured amid carefully chosen surroundings for your Savior's work. No more glorious destiny could be yours than to be a messenger providentially selected by the loving Lord to carry the tidings of salvation to those who sit amid the shadows of infidelity, and whose lives may never otherwise know the joys of the Christian.

Do not therefore by your unfaithfulness disappoint the Sacred Heart of your dear Redeemer whose precious blood has been shed for the salvation of all men. By your constant fidelity to the cause of virtue and truth, by what God has destined you to be, an Apostole in his vineyard.

Life of Cardinal Cheverus

CHAPTER I.

His Success in Boston.

The virtuous lives of Fathers Matignon and Cheverus had indeed worked wonders among the well disposed people of Boston, whose former contempt had now changed to love and veneration. "Who can doubt," says the same Protestant journal above quoted, in the presence of such examples, the possibility of human nature partaking more intimately the perfections of the God-man and becoming more and more like unto Him? Before the advent of Christianity, there were great men who labored for the elevation and upbuilding of human nature, but their deeds did not equal those whom we are privileged to behold; we may call the noted men of old, heroes, learned, or even prophets, but the title of saint was unknown in their lives. Like St. John, Socrates did not have a master who was purity and love itself, on whose breast he might recline.

With the great change in public sentiment, it was now possible for Father Cheverus to ascend the pulpit and preach in all confidence the word of God to the people, for prejudices soon disappear, where the preacher is accorded universal veneration. This was just what happened. From the very beginning of his work in America, in his sermons and catechetical instructions, his one aim was to second the efforts of his worthy friend, Dr. Matignon. His instructions always striking, easily won the hearts of the Catholics who recognized that his sermons were but the echo of his daily life. Again and again, Protestants came to hear him; they never seemed to tire of following him, and always remained his friends. He was so artless yet so noble, that they could not help admiring him; in all his expressions, it seemed to them that his loving heart was filled with the tenderest charity for all.

"His eloquence," writes one of their journals, "is most convincing; for one easily sees that it comes from the purest and noblest motives. His sermons never lengthy, abound in sentiments of the tenderest piety; so much so, that it would seem as though an angel had touched his lips with a living coal, taken from the Eternal Altar."

Dr. Matignon in whose noble soul there was not a spark of jealousy or fear of a rival, rejoiced in his young friend's success, and the great esteem in which he was held. You could see his face beam with joy and happiness every time he heard

Father Cheverus praised; he seemed to be truly like a father rejoicing in the triumphs of a dearly beloved son. In the presence of sentiments so favorable, before friendship so honestly disinterested which seemed to proclaim in the language of St. John the Baptist when speaking of our Savior, "Oportet Illum crescere, me autem minui,—He must increase, but I must decrease," Father Cheverus made every possible effort, to show his gratitude, affection, devotion, and respect for his friend. Notwithstanding his superiority along certain lines, he never ceased considering himself Dr. Matignon's pupil and disciple, constantly following in his undertakings the orders and suggestions of his worthy pastor.

Even in his sermons, he always sought his advice, so that for the most part, there was a thorough understanding between them before he entered the pulpit.

The universal esteem enjoyed by Father Cheverus was of great value to his parishioners, for the good people of Boston could no longer look with contempt on a flock ruled by such a shepherd. Prejudices diminished from day to day, and it was not long before the good young priest's timely instructions, and the docility of his people, completely dissipated them.

He kept constantly before his congregation the great Apostolic lesson, that it is only by charity, good works, and good example, that we may hope to silence those who calumniate us; that it is according to the nature of true piety to be ever agreeable, thereby to render happy, those among whom we move, by being honorable, upright, and just towards them.

After having instructed his people in their relations with their neighbors, he taught them their duties towards the State, showing them the obligation of obedience to the civil law, even when one might avoid it; he taught them to respect their rulers, to contribute to the well being, peace, and prosperity of their country, and to devote their strength, fortune, even life, itself in case of attack, to its defense.

His instructions were heard and practiced to such an extent that of all the religious societies then in Boston, there was none more just, more charitable, and more devoted to doing good, than the Catholic people. In our last war with England, Boston saw her Catholic citizens filled with zeal for her defense, ever ready to give assistance, whenever needed to take an active part in the construction of her fortifications.

As a result Protestants could not but do justice to their fellow townsmen, and acknowledge their civic worth as honorable and upright men. A good understanding was thus established; mutual esteem and relations were so friendly, that Father Cheverus was able to report to the Holy See, when asked as to the condition of his people, "In this country where the Catholic Church was formerly held in derision, the very

name priest in execration, people now realize our value, think well of us and act accordingly towards us."

"In hac nostra civitate at aliis locis ubi paucis abhinc annis, infandum ut ita dicam, erat Ecclesia Catholica, correndum sacerdotis nomen, nos veneratione et amicitia prosequantur, benigne de nobis cogitant, benigne in nos agunt."

There appeared to be no limit to the universal confidence which Father Cheverous had inspired in the hearts of the people one and all. Protestants and Catholics sought the acquaintance of a man so agreeable, so accessible to every one, and even though many had no important business to transact, he nevertheless received them very kindly deeming these opportunities most valuable for the cause of religion.

But for the most part those who came to him were the afflicted who sought consolation, the needy looking for his charitable assistance, the sorely tried who knew not which way to turn. Even a great many Protestants of every rank of society availed themselves of his well known accessibility; they opened their hearts revealed their family troubles, laid their most secret anxieties before him. Many did not hesitate to discuss with him their great objections to the Catholic Church. One good woman acknowledged that her great impediment in the Catholic religion, in fact all that kept her from embracing it, was the obligation of going to confession. Hearing her admission, Father Cheverus smiled and kindly replied: "Your repugnance to Confession, Madame, is not as great as you imagine; you well realize on the contrary its great blessings, for as I remember, it is now a long time you have been availing yourself of this privilege by the great trust you have been giving me; you must remember that confession, after all, is nothing more than the intimate confidence you have reposed in me, when you have sought my advice on your secret troubles and anxieties."

Father Cheverus was thus everybody's adviser as well as the custodian of their inmost trials. One of the lessons most impressed by mothers on their children, was that they would always bring their difficulties to him and follow his wise advice.

A certain Protestant author tells us that "The people trusted him as much outside the confessional as they did in it, for they realized that he was absolutely trustworthy, as well as filled with sympathy for their troubles and anxieties, and that his good judgment would indicate the path they should follow."

The closing months of 1796 and the winter of 1797 gave to John de Cheverus an opportunity of becoming fully acquainted with the habits and customs of the American people.

The small number of Catholics then living in Boston left Dr. Matignon and his zealous assistant ample time for visiting the scattered families or isolated individuals in the neighboring towns.

From a letter addressed Feb. 24, 1797 by Dr. Matignon to Bishop Carroll we learn that the Easter duties in Boston at that date numbered 210. At Plymouth there were 15, at Newburyport 22, at Salem 3, thus giving to their parish a sum total of 249, surely a small number in comparison with the large body of Catholics occupying the same ground today.

CHAPTER II.

His First Visit to Maine.

Outside of the Penobscot and Passamaquoddy Indian tribes the situation was pretty much the same in Maine. The Catholic families were not numerous, and many of them through years of neglect had long since ceased to be Catholic except in name. Their children as a rule many had been reared in surroundings hostile to the faith of their parents, and whilst the old people had not entirely forgotten the traditions of their ancestors, the rising generation had long since grown away from the early home lessons unsustained as they were by regular priestly visitations.

The Catholic Indians of Maine remained loyal and steadfast to the teachings of the early missionaries, while the wandering Catholic children of the afflicted Celtic race, apparently numerous at this period in our state, were forming new religious affiliations, and forgetting the faith for which their forefathers had rejoiced and suffered. As many an old time worn and faded letter, carefully treasured in the Diocesan Archives at Baltimore or Quebec, shows, often had the Catholic Indians of Maine laid their appeals before the head of the Catholic American Church. But the generous and noble hearted Bishop Carroll could do little else save pray God to send him worthy priests to break the bread of life to starving souls, and shape the destinies of the church in the American Republic.

Since the departure of Fr. Syresme from the Kennebec in 1730 and Fr. Lauverjat from the Penobscot the same year, the Catholic Indians had maintained themselves in the faith. They may perhaps have journeyed to far away Quebec, or now and then been visited by some heroic missionary, but the work had, nevertheless, been largely their own.

The coming of the French Legions accompanied by their chaplains, to the assistance of America in her struggle with England, enabled Bishop Carroll to bring a small measure of consolation to our Catholic Indians, in the person of Fr. de la Motte who came to Maine in 1779 and remained until near the end of July the same year. After his departure they do not appear to have been again visited until 1790 when Fr. Louis Rousselet came and spent some days among them. From one of his letters to Bishop Carroll we learn something of the results

of this visit. "It is with pleasure" wrote Fr. Rousselet, "that I announce to your Lordship that I have just returned from the wood where I had the consolation of giving Holy Communion to one hundred and two, of performing sixty-five baptisms, and two marriages. I am in hopes we shall have a larger number this present year. Je vous annoucerai avec plaisir, que dernierêment, c'est-à-dire, à mon retour des Bois, ou J' ai eu la consolation d'avoir cent deux communicants, soixante cinq Baptems, et deux marriages et J'espère en avoir un bien plus grand nombre cette anneé."

But Fr. Rousselet's stay in Boston like that of his predecessor Fr. de la Poterie, was of short duration, for we find him replaced by his associate the Rev. John Thayer about midsummer 1790, and that he again returned for a short time to the Indian tribes going to the Penobscots where he apparently remained for some little time.

In the fall of 1792 there came to the Indians the Rev. Francis Ciquard, a former director of the Seminary at Bourges. The immediate precursor of Fr. Cheverus, Father Ciquard labored faithfully in this seemingly cheerless field until through lack of support he was obliged to abandon it for the more promising Acadian Mission of Madawaska.

Nearly three years had elapsed since the departure of Fr. Ciquard ere his successor arrived to take up his labors among the Indians. It was on the last Sunday of July 1797 that Fr. Cheverus reached the Passamaquoddy reservation.

In a long and interesting letter to this pastor, the young missionary gives in detail, his first experiences among the Indians of Maine. Dr. Matignon evidently forwarded this letter to Bishop Carroll by whom it was carefully treasured and is now preserved in the Diocesan Archives at Baltimore. About a year ago, through the kindness of His Eminence Cardinal Gibbons, we were given access to the valuable data under his charge, and permitted to copy whatever pertained to the history of the Church in Maine. The careful perusal of this letter throws much light on conditions and customs then prevalent among the Indians at Passamaquoddy, as well as on the spirit which actuated John Cheverus from the very beginning of his missionary in the State of Maine.

After his morning mass, and frugal breakfast, taking up his pen, he hurriedly wrote from the midst of his rude surroundings to Dr. Matignon as follows:

INDIANS OF PASSAMAQUODDY. 97

Monday morning July 31st 1787

Dear Sir

I wrote yesterday by the Dolphin, & this will go by the same conveyance, if he has not yet sailed. The two inclosed letters I

luckily laid hold of before they were put on board; they were under cover with your last letter to Mr. Ciquard which the Indian messenger insisted on bringing back. I have an opportunity to write to the respectable Missionary, & as he seems to wish the letter had been left with him, I shall send it back to him with the new one you gave to me, & to the whole I shall add few lines of my own. You will see I have no more occasion to go to the Fenobscot Indians & perhaps you will be sorry for my having come here at all.

I took a boat yesterday & landed here at one O'clock. As soon as I put my foot on their ground, the Indians fired their guns & gave me altogether an hearty and moving welcome. We walked together to the Church, & after having given thanks to God, begged Him to bless my mission, & addressed them in a few words, I was introduced to the Parsonage house, it is next to the church. Both are built upon a hill above the Indian wigwams. They constructed them both directly after their deputies had brought your letter. My house, (with pride I say it, for it is a long time since I was in an house of my own) My house is about ten feet square & 8 feet high, the church as large again, but not a great deal higher. In both of them no other materials but bark & a few logs of wood & sticks set crossways to support the bark, no windows of course, the only opening is the door. This makes the church very dark & I can hardly read at the altar. The only piece of furniture in the house is a large table made up of rough boards, no seats &c. I put my mattress on the table & slept last night tolerably well. The altar piece is made up of two pieces of broad cloth, the one scarlet & the other Dark Blue; & several coarse pictures pinned upon them. They were yesterday so overjoyed to see me that they forgot I must eat. They had prepared nothing at all; Hapily I had brought my two biscuit barrels & by sending to a farm just by, I got some good milk and butter, & thereby was enabled to dine & sup extremely well. Today I am to be treated with some wild pigeons.

12 o'clock

—So far every thing seems very pleasant, but I am afraid Mr. Ciquard's observations to be exactly true; I have just said a high mass for the dead, & spoke to them about drinking. I have told them I would not admit anybody to communion, except they had not got drunk since a very considerable time, about a year, I think I shall have very few communicants, but I cannot expose the sacraments to an almost certain profanation.

Yesterday I read to them your letter, & they promised to me that in their application to the General Court, they would be entirely guided by us.

They sang this morning the mass for the dead exactly upon the same tone as we do. In the *Kyrie* they have preserved the

same words & they answer in Latin the Preface. What courage and patience in the 1st missionaries? I churched this morning ten women, & put in public pennance before the door of the Church a girl who after having got drunk became pregnant, she does not know by whom, & was brought to bed about a year ago. I intend she shall remain in penance till a few days before I leave them.

I shall see and visit the few Catholicks in this neighborhood & several gentlemen who were at my reception. The only ministers in this place are what they call the *new lights* but the few people I have seen appear disgusted with them. Perhaps some good may be done; I will try.

(I must give up my design of calling at Demiscotty—let them know it if you can, however if you thought it worth our while, I should visit the few Catholics all along the eastern country. I have no objection to do it, but I think I could do it with more advantage at some future opportunity. Do not fail to write by the Dolphin. A fortnight or three weeks residence here will I think be fully sufficient.

You will hear of me, every opportunity that will offer, to let you know how I go on, but I have but a poor prospect before me. Were every thing going on always smooth & pleasant, we should be too much like the false prophets.

Adieu, My Dear Sir, pray for me, give me your advice, remember I am one of your sheep, & except you point out with your crook the path I must follow you will have to answer for my wanderings. The perusal of Mr. Ciquard's letter have been very useful to me.

The Indian who brought the letter from Penobscot told me he had given communion to almost all of them, but I have no doubt he tells a falsehood.

I told the Indians as agreed on between us, I asked nothing, but would receive what they would offer with a cheerful heart. They brought me last night 7 dollars as a present from the old men & told me the young ones would follow their example.

I do not know exactly their number; it does not appear to come to an hundred, but some of them are not at present in the general camps.

July 31st, 1797

Cheverus

Baltimore, Md., April 30, 1914

Copied by special permission of His Eminence, Cardinal Gibbons, from the original letter now in the Diocesan archives at Baltimore.

The First Priests to Visit Boston

Looking over that magnificent body of the faithful which largely constitute the population of the chief city of New England today, a body noted for its intelligence, and generosity, together with its marked influence on the life of our famed Metropolis, it is quite natural for us to seek the first origins of this truly great religious organization of the present day. While not old in the strict sense of the word, Boston yet goes back nearly to the very beginnings of New England and has ever been for the most part its soul and center. But who was the first child of Mother Church to claim her hospitality, of the first priest to pass through her streets seeking the isolated children of the Faith.

We see no reason for doubting the advent of both at an early date, for we have at hand sufficient data to assure us that Boston was yet in her very infancy, when the first minister of our Holy Faith came knocking at her doors. Dating her foundation from the year 1630, it is only about 13 years later that we find two Recollect fathers walking her streets. The occasion of their coming was indeed strange. The death of the Acadian Governor, Isaac de Razilly, in Nov. 1635, left his two lieutenants, Charles de Menou, sieur d'Aulnay de Charnisay, and Charles Saint-Etienne de La Tour in doubt as to their spheres of influence. Unable to arrive at a peaceful settlement of their difficulties, civil war followed a few years later. D'Aulnay was a Catholic, but La Tour while perhaps nominally so, had married a Huguenot wife who strongly influenced his after career. At about this same time the French Cardinal Richelieu then the ruling power of France, had sent the Capuchin fathers to take charge of the Acadian missions. D'Aulnay welcomed them on their arrival, but La Tour refused to receive them, and retained the Recollects who had now been in the colony some little time.

Feeling the need of assistance in his contest with D'Aulnay, La Tour decided to apply to the New England authorities at Boston. Accompanied by his wife, Marie Jacquelin, two Recollect fathers, and several Catholic sailors, La Tour entered Boston Harbor, June 12th, 1643. Continuing his negotiations for about a month with Endicott, Winthrop, and other leading authorities on the question of the legality of the aid which might be given even though France and England were then at peace, ample opportunity, was thereby afforded the fathers for

making the acquaintance of the good townsfolk and visiting any Catholics that might have already settled in the Puritan town. It should not seem unreasonable to suppose that the good Recollects frequently celebrated the holy sacrifice for the benefit of their Catholic attendants not only once, but many times between the day of their arrival, June 12th and their departure July 14, 1643. "Boston, now in its thirteenth year," writes Parkman in his 'Old Regime in Canada' "was a struggling village with houses principally of boards or logs, gathered about a plain wooden meeting-house which formed the heart or vital organ of the place. The rough peninsula on which the infant settlement stood was almost void of trees, and was crowned by a hill split into three summits, whence the name of Tremont, or Trimount, still retained by a street of the present city. Beyond the narrow neck of the Peninsula were several smaller villages with outlying farms; but the mainland was for the most part a primeval forest, possessed by its original owners,—wolves, bears, and rattlesnakes." Such was Boston of 1643; but where among these cabins did our Recollects assemble their people for Mass? La Tour was the guest of the merchant prince, Edward Gibbons. It was under the hospitable roof of this noted man, perchance that the Recollect father André and his assistant found shelter. May not the famed reveller of Merry Mount have accorded the humble Recollects the self-same favor, he bestowed on the travel worn Druillettes seven years later, on the occasion of his visit to Boston as the accredited envoy of the French authorities at Quebec.

Writing of his reception in December 1650, at Boston by Edward Gibbons, Father Druillettes says, "He received me as a veritable ambassador on the part of Sieur governor. He gave me a key to an apartment in his house, where I could with complete liberty offer my prayer, and perform my religious exercises; and begged me to take no other lodgings while I should sojourn at Boston."

The first recorded visits of priests to Boston, were therefore that of the Recollect fathers from Acadia in the summer of 1643, and that of Father Druillettes in the early winter of 1650. With these facts before us, we see no reason why we may not suppose that the first Catholic service, or the offering of Holy Mass, took place as early as 1643 or thirteen years after the foundation of the present New England metropolis, or about forty years after the coming of the French settlers and the Catholic Church to Maine.